

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,
AND THE
CENTRAL PROVINCES.

From the 8th to the 16th of October, 1868.

The *Julwatoor*, of the 16th of September, does not require particular notice.

The *Dubduba Sekundree*, of the 19th of September, under the heading "Ulwur State," publishes the following:—"It is well known that some short time ago the Rajah wished to punish people who were guilty of murder by having them blown away from guns, but when this became known to the Chief of another State, it was intimated to him that he did not possess the power of doing so without the sanction of the English Government, nor even the power of decapitating any body; and that, moreover, those Chiefs who possess power cannot punish offenders by blowing them from guns." The editor remarks:—"Praise be to the wisdom of the Maharajah for going even a degree beyond the King of Oudh; if his companions had been wise men, the Rajah would not have brought this injury upon himself, and be thus shamed. This is the consequence of keeping low and disreputable company."

Under the heading "Orders of the Hakim and Sudden Deaths," the following appears:—"The Government of India has passed an order to the effect that Hindoostanee Chiefs shall keep but a small number of troops, and a limited supply of ammu-

nitition; that is, only one year's supply; and the quantity to be according to the strength of the force. The editor adds, that this order looks suspicious; but that if such an order had been passed in 1857, it would have been more pleasing to him. "But," he asks of the Chiefs who remain, What sacrifice of life did they make, and what trouble did they encounter in assisting to re-establish the British rule and supremacy in India? Only one country was not flourishing, and that was Lucknow; and by it how much blood and slaughter took place at Cawnpoor?" The editor is quite certain that if the kingdom of Oudh had been all right, the European ladies and gentlemen would not have suffered at Cawnpoor; and he further thinks that the order under notice is unjust to those Chiefs who by their loyalty and good services to the British Government lowered themselves in the opinion of their neighbours; and "to suspect and doubt them is not," he adds, "right in the English."

The following is given as "Fresh News from Afghanistan:"—
"Reliable news from Cabul has arrived, to the effect that an officer of importance from the Emperor of Russia, with nine horsemen, bringing valuable presents, &c., has arrived in Afghanistan; and this is why the Ameer Shere Alee went so suddenly to Candahar. The Ameer of Maimana, too, has sent his agent with presents to Shere Alee Khan, and accepted him as ruler. Both these agents had great hospitality shown them at Candahar, and from both of them all kinds of advice is taken. The agent of Russia, who brought the Emperor's letter, and the treaty of peace, is treated in accordance with that treaty. The condition of the English is, that they are passing their time cock-fighting, which is not free from shame; that is, they will not do any thing or make arrangements. Thieves are in the neighbourhood of Agror and Swat, and murdering Kuzaks, and those Kuzaks have been defeated, and will run away into the hills; and should they gain a victory over the English, great will be their name for bringing such people to shame. Many others are about to be collected with these

people. But English artillery does its work, and those tribes fight hard, because their strength is in their religion, and to die for their creed is good for them. The English, though they are brave, do not in some respects act up to their desires; for instance, in the last fight at Swat, the English did not do anything, but Major James desired terms of peace and got it from them. Just now, the *Akwand Sahib* (Akhoond) of Swat is making great preparations; a world is collected with him, and is impatient to know what the English will do. The fight (or war) with the Hill tribes is over, and now the Akwand of Swat, Shahzada Feroze Shah, and the warriors of the true faith, are of one heart and mind. The Sirdar Mahomed Ishmael Khan has made his brother Governor of Cabul, and has gone with twelve thousand men to capture Azim Khan. The Sirdar himself is surrounded, and has no way of escape. The Ameer Mahomed Azim Khan has fled; the rejoicing on this account was marked by a salute of one hundred guns, and the whole city is being illuminated: let us see if this will be the case on the arrival of the Ameer Shere Alee Khan. Just now there is a Russian camp at Bokhara, and there is no necessity for a force to be kept there, because the King of Bokhara is under Russian rule, and the Ameer Shere Alee Khan is a servant. Enough; the Government of Russia (or the Russians) is understood to be from the Khyber and Peshawur, and letters are going on between Feroze Shah and Hindoostan."

The *Unjumun Hind*, of the 19th of September, notices on the authority of a correspondent in the Bhawalpoore territory, that many wealthy bankers have lately arrived at Munchunabad; that the land is all coming under cultivation, and for miles all is green, &c., &c.; all of which is said to be due to the exertions and arrangements of Assistant Superintendent Syud Morad Shah Sahib. The writer goes on to say:—"In the wilderness there are songs of congratulation; thousands of rupees are brought in by trade, and no sooner is property brought into the market than it is bought up. The bankers are building

good houses for themselves; and a *seth* (banker) has arrived from Jeypore, whose arrival has quite brightened up the place. The officials, as well as the people, are all pleased at his coming; and many plans are being arranged for him, the particulars of which are not yet known. It is said that this *seth* has ordered sandal wood for the house he is building. The Forudwar canal is being branched off in different directions: some twelve branches are already made.

The *Karnama Hind*, of the 21st of September, and the *Nusseem Jounpore*, of the 22nd, do not require particular notice.

The *Sholatoor*, of the 22nd, after extracts from other papers, says:—“On the 27th of the Mahomedan month a *fakeer* (religious mendicant) named Kabeer Shah arrived at Lucknow, and lodged at the *serai* of the Darogah, Meer Wajid Alee Sahib.” He told the *Mir* that he was the *fakeer* of his family, and the *pir* (priest) of the Rampore Chief. He further said that he had an interview in Calcutta with the Governor-General; that the Council paid him great respect; and that his present object was to have an interview with the principal officers of Oudh, with which object in view he had gone to Lucknow. Hearing this, some foolish people went to him, and he began promising them all something, and thus deceived many, and by promising to use his interest in their behalf with the Chief Commissioner and Colonel Sahib. Then he asked the Chief Commissioner to give one of his *chuprassees* (messengers) orders for an interview with the Talookdars and Chiefs. The Chief Commissioner gave him leave, but the real object was not enquired into; for instance, Kabeer Shah had an interview with Maun Singh, and then went to Surfrazood-Dowlah Bahadoor; but at that time this gentleman was suffering from indisposition; still, as the *chuprassee* of the Chief Commissioner announced him, he did not refuse to see him; but, on one hand, a headache prevented conversation, and the Shah took it ill of the Nawab. When he came out, he said to the

servants that their master did not pay him the respect he was entitled to, and he did not make any presents to them, or to the Chief Commissioner's chuprassee. When the Nawab heard this, he made it known to the Mustaleb Nawab Mousum-ood-Dowlah Bahadoor, who became angry with the Shah, and began to make apologies, when the Darogah Meer Wajid Alee was asked who the *fakeer* was, and why he was lodged in his (the Darogah's) house. The Deputy Salim Shah went to Mir Wajid Alee, and explained that the *fakeer* was deceiving the whole city ;" &c., &c. The writer proceeds to say that it is reported that this same person visited Lucknow in the time of the King, and deceived many in the same way. The writer concludes by advising they Shah Sahib to leave Lucknow ; otherwise some complaints may be made against him.

The *Oudh Ukhbar*, of the 22nd of September, and the *Uk-mil-ool Ukhbar*, of the 23rd, do not require particular notice. The latter paper refers to some dispute between the Nizam of Hyderabad and Salar Jung. The reason given is, that the latter has prevented the people from carrying arms ; which order will, it is said, make the Dewan Sahib (Salar Jung) many enemies.

The *Nujm-ool Ukhbar*, of the 23rd September, after extracts from other papers, refers to the establishment of savings' banks in India, by Government,—the said banks to be under the Collector of such stations as they are established in ; &c.

The *Malwa Ukhbar*, of the 23rd of September, extracts from a paper called *Ruthun Prakash*, an article headed "Deliberation on the Country." The article is commented on by the writer, who says that the *Oudh Ukhbar* highly approved of it, and has given his opinion upon it ; but that he only extracts such portions of it as he thinks worthy of notice. The first point referred to is, that "if the acts (or rules) of Parliament be well examined by the English, and they bear in mind who first sat in the meetings of Parliament, it would be clearly seen

that the first who sat as members of Parliament, were not superior to Hindoostanees, who could do as well, and perhaps eventually better, than them. Although, to our thinking, there is no necessity just now to argue on the Civil Service question; because if the Government accept the thing, it is known how many Hindoostanee marriages there will be on the branch of the Civil Service; and by snatching the bread of the *Sahib logue*, and living on bad terms with some ten or twenty Deputy Commissioners, cannot be good for Hindoostan; for wherever they may be appointed, there will be the English custom established, and the Government paper will increase in strength. If, then, instead of depriving the thousand or five hundred Englishmen of their bread, the Government would give back two or three native States, then the bread of lakhs of people would be opened; and those who are now without service or means of livelihood, wandering about in British and foreign territories, and who for want of employment are creating disturbances, would at once settle down in their own places, and all outside as well as inside fear be at an end. Let the countries in the Deccan, Nagpore, Lucknow, those on the borders of the north-west of Lahore, be given back, and let such people be rulers who possess knowledge and ambition combined; then all complaints will be at an end, and Hindoostan, under protection of the English Government, receive new life from death." The editor of the *Oudh Ukhbar* quite agrees in all that the above writer has given publicity to, and he admires the writing of the editor of the *Ruthun Prokash*. He goes on to say:—"God grant him daily strength, and his paper greater patronage from the Chiefs of the land. The advocacy on his part of restoration of countries is particularly deserving of notice; and if by the advice of the writer the fates of those sleeping countries arise, thousands of God's creatures will receive protection. The English Government will get a name, and much public good will be effected. Besides which, the Government, too, will receive assistance, and in time of need too much interest will not be required. If,

though the grief at having snatched away the kingdom of Oudh is general, in this case all classes wonder that the Government should have created the Nawab of Oudh a King, gave him a crown, and remained his patron. And the king never turned his face away, being tributary to the Government; never broke faith: it was surely not an act of justice to deprive him of his country merely on account of the prevalence of crime and neglect in it. Other arrangements might surely have been made;" &c, &c. "This act of the Government has gone so against its dignity in the eyes of sensible men, that it is looked upon as the first cause of rebellion. After the Oudh country had been taken, the Cawnpore rebellion of the army fell on the gentlemen, ladies, and innocent children, with such force, that God preserve even animals from it. When we remember that other Chiefs of Hindoostan, who remained in possession of their countries in those days, and did good service for Government, still grieve over the loss tenfold. If in those days this kingdom had still been, why should all this have happened? The Resident at the Court would at once have assembled an army, and made all right at Cawnpore, and would have punished the rebels: why would the children have been murdered?" The writer goes on to say, that "if the wishes of Government were made known, to the effect that such countries as have been attached would be given back, then Hindoostanees, whose hearts' desires the Government wishes to grant, would all become subdued, and cry loudly for the rule of the English Government. If to the English Government that amount of power is given, and by God's blessing this favour is with it, too, then in the seven kingdoms no one will have the power to face them. It is most expedient to keep the Chiefs of Hind on friendly terms. Look at the war in Hazara; the Maharajah of Cashmere's heartfelt friendship was brought into play, and his army was at once sent to aid the Government. It is a thing for reflection whether those Chiefs whose countries are attached by Government, would not be ever grateful if they were restored to them; and (God

forbid that there should be occasion for it) what sacrifices they would not make.

The editor of the *Malwa Ukhbar* approves of the opinions given above, and adds that "they have already said all that was right and proper; and we are sure that if Government snatch away the countries of native Chiefs for trifling faults, other Chiefs will be made to prick their ears; ruin will increase daily; and when their troubles know no bounds, the friendship which exists in the hearts of Hindoostanees for Government will, as with a stroke of the pen, be done away with. And in this state of things, should an enemy spring up, no aid will be given; but, on the contrary, it will not be surprising if they join the enemy, or become enemies themselves, as was the case in 1857; because, when a man wants bread, he turns from his rulers, and becomes troublesome. By all accounts (or appearance) the rebellion was caused by want of bread; the cry of religion was all pretence, for those Chiefs who had their fill of bread did not turn from Government, while those who were in straitened circumstances, (like the army and some Chiefs) did so. The King of Dehli was governed by his fancy for former customs of the empire; and this same covetous feeling is leading Feroze Shah through jungles; &c., &c. But apart from this, the rebellion and famine have pulled the Hindoostanees to pieces; thousands of Chiefs and other wealthy men have been blotted out by this calamity, and those who have escaped with life are pining for food. Observe, then, how much more can poor Hindoostan endure? How long bear a load so heavy from Heaven and earth?" &c., &c. "In the reigns of the kings of Islam, such Chiefs were duly appreciated; they were placed in the first appointments; lands, &c., were given, &c. When first the English rule was established, this was also observed; but by degrees it became less, English education increased, and those who could read English were better appreciated. Now, lakhs of rupees go to England from Hind, by which the

English alone profit: this is loss to Hindoostan, as if this money came to the Hindoostanees, how comfortable they would be;" &c., &c. The writer proceeds to say, that "this is written for Government to know that it should give our wise men high appointments, and remove this ruin from the country, by restoring the countries above alluded to, and bring good fortune upon Hindoostan; for to snatch away from the weak is not the act of brave men. One thing ought to be borne in mind, that when trouble and discomfort are felt beyond endurance, the results are so bad that it is difficult to find a remedy. What we have written is from a well-wisher of Government, and not written from prejudice."

The *Moofed-ool Anam*, of the 24th of September, does not require particular notice.

The *Ukhbar Alum*, of the 24th of September, after extracts from other papers, offers some remarks "upon the liberality of people in Europe, who subscribe towards hospitals and other charities. The writer is of opinion that "such generosity is observable among the Parsees of Bombay, the respectable men of Calcutta, and the Rajahs of Oudh; but, saving those, no one thinks of this good work; but if any among them chance to give anything, it is done through the exertions and interest of the Resident or Political Agent; or it is given with this view, that the Government, who approve of such things, will be pleased with them. In short, the good feeling which proceeds from the heart in the European, is not to be found in Hindoostan. The great Maharajahs of Hind, such as Gwalior, Jeypoor, and Joudpoor, the Nawab of Hyderabad, &c., have never been known to perform such good acts, for the giving of pundits, &c., thousands of rupees, does not constitute charity, because these people are not so much in need as to require such assistance; but to keep the lame and blind is only right." The writer goes on to suggest that "the Chiefs

subscribe, according to their means, to fitting charities, instead of to those who do not deserve it; and further recommends such Chiefs to keep learned Europeans in their States, such as doctors and Civil Engineers," &c., &c., "and see what improvements will follow."

Referring to the request preferred by some Chief to the Governor-General for an increase in his salute, the writer adds, that "according to appearances, this request has been made by either the Lieutenant-Governor of Bengal, because the Nawab Nazim of Moorshedabad is under him, and he receives 19 guns; or the Lieutenant-Governor of the Punjab, because both the Maharajahs of Jummoo and Pattiala receive a higher salute, as the Lieutenant-Governor only gets 15 guns."

The *Mujm-ool Bharain*, of the 24th of September, the *Punjabee Ukhbar*, of the 25th, the *Allygurh Institute Journal*, of the 25th, the *Lawrence Gazette*, of the 25th, and the *Rahnood-mai Punjab*, of the 25th, do not contain anything that demands particular notice.

The *Oordoo Dehli Gazette*, of the 25th September, after extracts from English papers, publishes the following under the heading "Rampore:"—"It has been ascertained that the Nawab of Rampore, who has objected to allow his country to be surveyed, and declared that if it was done without his consent, he would not pay for it, has now consented to the measure."

Feroze Shah is referred to. It is said that the Government have enquired into the several reports concerning this rebel, viz., that he issued a proclamation in Swat, and circulated it among the frontier tribes in the Persian character; and that many copies have been circulated among the Mahomedans of Bengal, &c., &c.

The *Koh-i-Noor*, of the 26th of September, after extracts from other sources, mentions that a person went to Bhopal some time ago and passed himself off as a friend of the Governor-General; but, in reality, he appeared to be a bad character. The agent, hearing of this at Sehore, sent an order to the Kotwal of Bhopal to capture him; when the Kotwal searched for him, he was found in the house of Koodsee Begum: he was sent on to Sehore, and orders were passed for him to be turned out beyond the boundaries of Bhopal.

The *Meerut Gazette*, of the 26th of September, the *Sadikool Ukhbar* of the same date, the *Unjuman Hind*, of the 26th, the *Karnama Hind*, of the 28th, and the *Muir Gazette*, (new paper of the 1st of October,) do not require particular notice.

The *Zeaool Ukhbar*, of the 1st of October, after much that is only reprint, publishes the following from a correspondent:—"In the Moradabad District, there is an European *thannah* (police station) at a place called Hussunpore, and that the Bunjara tribe, who are a very troublesome and disorderly set, live there. On the 3rd of September, the officer of this station searched their houses for stolen property, when he was set upon by these people and beaten to death. Hearing this, the police, with their Captain *Sahib*, proceeded to the spot, and took forty men prisoners."

The following vernacular newspapers have been examined in this Report, viz. :—

(470)

| No. | NAME OF PAPER. | WHERE PUBLISHED. | DATE. | WHEN RECEIVED. |
|-----|--|------------------|------------|----------------|
| | | | 1868. | 1868. |
| 1 | <i>Julwatoor,</i> ... | Meerut, ... | Sept. 16th | Sept. 25th |
| 2 | <i>Dubduba Sekundree,</i> ... | Rampoor, ... | " 19th | " 23rd |
| 3 | <i>Unjumun Hind,</i> ... | Lucknow, ... | " 19th | " 23rd |
| 4 | <i>Karnama Hind,</i> ... | Lucknow, ... | " 21st | " 24th |
| 5 | <i>Nusseem Jounpore,</i> ... | Jounpore, ... | " 22nd | " 25th |
| 6 | <i>Sholatoor,</i> ... | Cawnpoor, ... | " 22nd | " 25th |
| 7 | <i>Oudh Ukhbar,</i> ... | Lucknow, ... | " 22nd | " 30th |
| 8 | <i>Ukmil-ool Ukhbar,</i> ... | Dehli, ... | " 23rd | " 25th |
| 9 | <i>Nujm-ool Ukhbar,</i> ... | Meerut, ... | " 23rd | " 26th |
| 10 | <i>Malwa Ukhbar,</i> ... | Indore, ... | " 23rd | " 28th |
| 11 | <i>Moofeed-ool Anam,</i> ... | Futtehgurh, ... | " 24th | " 29th |
| 12 | <i>Ukhbar Alum,</i> ... | Meerut, ... | " 24th | " 30th |
| 13 | <i>Punjabee Ukhbar,</i> ... | Lahore, ... | " 25th | " 28th |
| 14 | <i>Allygurh Institute Journal,</i> ... | Allygurh, ... | " 25th | " 26th |
| 15 | <i>Lawrence Gazette,</i> ... | Meerut, ... | " 25th | " 27th |
| 16 | <i>Rahnoomai Punjab,</i> ... | Sealkote, ... | " 25th | " 29th |
| 17 | <i>Oordoo Dehli Gazette,</i> ... | Agra, ... | " 26th | " 26th |
| 18 | <i>Koh-i-Noor,</i> ... | Lahore, ... | " 26th | " 28th |
| 19 | <i>Meerut Gazette,</i> ... | Meerut, ... | " 26th | " 30th |
| 20 | <i>Unjumun Hind,</i> ... | Lucknow, ... | " 26th | " 30th |
| 21 | <i>Mujm-ool Bharain,</i> ... | Loodiana, ... | " 24th | Octr. 1st |
| 22 | <i>Sadiq-ool Ukhbar,</i> ... | Bhawulpoor, ... | " 26th | " 1st |
| 23 | <i>Karnama Hind,</i> ... | Lucknow, ... | " 28th | " 1st |
| 24 | <i>Muir Gazette, (new paper)</i> | Meerut. | Octr. 1st | " 1st |
| 25 | <i>Zea-ool Ukhbar,</i> ... | Dehli, ... | " 1st | " 1st |
| 26 | <i>Murdhurminth,</i> ... | Joudpoor, ... | Sept. 21st | Spetr. 29th |
| 27 | <i>Benares Ukhbar,</i> ... | Benares, ... | " 24th | " 30th |

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

Upper India.

DELHI:

The 16th October, 1868. }